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SPECIAL NOTICES

1. The Annual Meetings for 1939 will be held at the Brown Hotel, Louisville, Ky., the week of January 9-13th.
2. *Christian Education* is available at \$1.50 for single subscriptions; \$1.00 per subscription in orders of ten or more mailed separately. Faculties and students can use articles for group discussions.
3. The Office is in need of copies of June, 1936. Send same to *Christian Education*, 744 Jackson Pl., N.W., Washington, D. C.

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The Education Democracy Needs

AN EDITORIAL

DEMOCRACY means "nothing more or less than the rule of the whole people exercising their sovereign will by their votes." So writes Lord Bryce in his significant work on *Modern Democracy*. A democracy may be absolute, where the people directly determine the laws by their own votes, or representative, where the people vote for individuals who will represent them in the halls of legislation.

Whatever the form of democracy, it is clear that its perpetuity rests upon an educated people who have a high conception of duty and who are sensitive to right and wrong, who have a love of liberty expressed in freedom of thought, of speech, of the press, of assembly and petition, and who have a faith in man and God. Without this faith democracy is transformed into a dictatorship.

The task of education in making democracy safe in the world is to present all the facts to the largest possible number of the people, if not to all, including the great fact of God. The school or the system of education which neglects or refuses to make people sensitive to the great facts of the religious experience is a danger to the state and the nation. All these facts must be interpreted so that their interrelation is seen and their meaning understood. Then education must suggest programs of action so that ideas may be given "a bath of application," as Professor Hocking of Harvard calls it. That social issues be met and social problems solved, education must develop the consciences of the people. Self-discipline will be commanded. The spirit of sacrifice will be stirred. The will to power, so strong in all human beings, will be shown to have its complete fulfillment not in power *over* others, but in power *for* others. To do this education needs "a spiritual principle around which to organize our lives and our culture," in the words of Dean Gauss of Princeton in his "A Primer of Tomorrow." As such a principle I would suggest God, as revealed in Jesus Christ, Who is a center of reference for inspiration, guidance and power.

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There is only one type of educational system or institution which can completely and adequately fulfil this task. It is personal in purpose. Education can never be a social panacea until it concentrates its efforts on the individual student, seeing possibilities not now evident. The realization of personality must be the outcome.

The method will be individual. Much of the mess in education is due to the attempt at mass education. This principle of individuation in method will refer to the teacher as well as to the student. Whether a method is best, is dependent on the teacher.

There will be an inclusiveness of students without reference to class, sex, and other distinctions. Every effort must be made to reach the great mass of uneducated adults. Every educational institution which within its ordinary range contacts only youth must restudy its responsibilities in lifting the whole community in its environs to a greater appreciation of and interest in the realms of truth, beauty and goodness. This means more than extension courses; it refers to the planning for discussion groups, public forums, lecture courses, the larger use of libraries, museums and even gymnasiums.

The curriculum will be carefully integrated so that the student sees the whole of life. Faculties, students and subjects are now subdivided by all sorts of conditions and forces. The effective school will integrate the studies of geology, biology, psychology, sociology and theology. In the sense of studies in religion, theology must be included, otherwise education is defective and incomplete.

Finally, democracy requires that education be free from state control. I distinguish between state control and state support. Education to fulfill its function cannot be part of a government or state machine, subject to the whims and fancies of politicians, and hampered in its presentation of all the facts.

Such a system of education is found pre-eminently in the American church-related college. It will cost much to maintain schools with such a program. But cost what it may, it is the price we must pay for our religious and civic liberty. If America is to be freed and saved from the destructive forces now subtly at work, the Church must do it with her program of Christian education.

A STATEMENT OF POLICY

A Statement of Policy*

BY THE REV. W. F. CUNNINGHAM, C.S.C.
University of Notre Dame

THE National Conference of Church-Related Colleges aims to foster in its member institutions an education that will promote

THE FOURFOLD DEVELOPMENT OF MAN.

Protestant Bible, Revised.	Catholic Bible, Douay.	The Fourfold Development:
"And Jesus increased I. in wisdom	"And Jesus advanced in wisdom,	mental,
II. and stature,	and age,	physical,
III. and in favor with God	and grace with God	religious,
IV. and man." (Luke II, 52)	and men." (Luke II, 52)	social.

- I. The Conference recognizes that the specific function of the Christian college is the preservation and propagation of the intellectual tradition of Christian culture and that the means to this end is the development of the intellectual virtues in students that they may "advance in wisdom."
- II. But it realizes that an educational program truly Christian gives due attention to their physical development (health)
- IV. and to their social development as loyal citizens of a democratic state.
- III. Finally, its member institutions as Christian colleges serving the church, give special attention to the religious development of their students
 - (1) through instruction truly intellectual that they know their faith,
 - (2) through participation in divine worship that they may love it,
 - (3) and through training in the moral virtues that they may live it.

* Editor's Note: The above "Statement of Policy" has been submitted for critical review by Father Cunningham. The Editor (and the author) welcomes criticism of this statement and would like to receive similar statements for printing in future issues of CHRISTIAN EDUCATION.

The Church Follows Its Students*

BY LUTHER A. WEIGLE

The Divinity School, Yale University

THIS book is a history and interpretation of the work of the churches among students. There is nowhere else in print any book which describes the church movement among students. It is a specialized ministry of the church that has a history of less than forty years. It is written by the Associate Professor of Christian Methods on the Stephen Merrill Clement Foundation of the Yale University Divinity School. Professor Shedd succeeded the late Henry B. Wright on this same Foundation and his courses at Yale deal with the problems of American higher education, the place of religion in higher education and contemporary movements of evangelism and personal counseling. Dr. Shedd, through his teaching and writing, is making a pioneering contribution to problems of religious education among students. Readers of this book will recognize that it is a companion volume to his *Two Centuries of Student Christian Movements* published in 1934.

Dr. Shedd begins his book by sketching the religious beginnings of American higher education and discusses the challenge of the State University to the Church. The first three chapters trace the growth of this movement among the various denominations recording in some detail its beginnings in Baptist, B'Nai B'Rith Hillel Foundation, Congregational, Disciples of Christ, Episcopal, Lutheran, Methodist Episcopal, Methodist Episcopal, South, Presbyterian U. S., Presbyterian U. S. A., Roman Catholic, and Southern Baptist denominations.

In the fourth and fifth chapters the movement from 1920-1938 is described as a growing and changing movement, with a diversified and experimental program and with developing patterns for

* This is a review of a book with this title by Clarence Prouty Shedd, to be published by Yale University Press, early in June, with 325 pages and at \$2.50. The significance of this book as an interpretation of the work of the churches among students more than justifies the editor in breaking a policy of not allowing extended reviews of books.

THE CHURCH FOLLOWS ITS STUDENTS

both denominational and interdenominational work. The steady growth of interdenominational ways of planning and working is one of the distinguishing characteristics of this new ministry. The united work programs on the following campuses is described in some detail: University of Pennsylvania, Cornell University, University of Iowa, University of California at Los Angeles, Michigan State College and the University of Illinois.

In chapters six and seven Dr. Shedd discusses the development of the denominational university pastorate, and its relation to the local church and to state and national denominational agencies; also the vocational characteristics and the professional training of the University Pastor.

In the final chapter the following achievements are noted:

1. The university pastorate was the "Church's answer to the problem created by the growing concentration of students in large universities, most of them under public control. . . . Today twenty-five of our largest state universities have a student population of 203,000. . . . Today four-fifths of all liberal arts students in higher education are in publicly controlled institutions. . . . Students may be religiously illiterate. . . . But they are religiously wistful. . . . This movement has made them more church-conscious than they were and it has made the churches more student conscious."

2. The Church has determined to "provide resources and leadership for the religious life" of these students. The path-breaking work done for forty years by the university pastors has developed the philosophy and program for the student program in many churches where no university pastor has been employed. "Every denomination has on its mailing list scores of pastors in college communities who are shaping their programs on the basis of work done by the university pastors." Nor is such work confined to the state universities. Among several denominations, the tendency is to "follow all of their students wherever they are found."

3. In the state universities, there is a "marked increase of recruits for the ministry and for foreign missions." This is due largely to the Church's program for students on the university campus. The religious leaders of the universities are demanding

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the "ablest and most prophetic preachers" for their services. This has raised the "standards for the preaching ministry in college communities."

4. These church programs have resulted in the teaching of credit courses in religion in state universities.

In the final section of the book, *Problems Confronting the Church Movement among Students*, Dr. Shedd brings to bear upon contemporary events the full weight of historical perspective and critical insight. His discussion of contemporary problems against the framework of history should have great guidance value for church and Student Christian Association leaders as they face together the urgent issues of student religion. The following problems should be noted:

The university pastor of the present day is called upon to interpret religion in a "moment in history when paganism is rampant and when traditional ethical standards are at a discount." The university pastor must have a growing intellectual and spiritual life. Too frequently the church-student program may be a "round of futile activities, . . . lacking intellectual depth, and 'spiritual discipline and an adequate philosophy of the Church.'

In a unique sense the church ministry among students is dependent upon national leadership and subsidy through the educational boards of the denominations. It is a concern of the whole church and not of the local parish only.

It is not enough that the university pastor should relate his work to that of the local church. He must interpret to students the meaning of the Church and the significance of its message for our contemporary world.

While the university pastor will seek to bring together students of different religious faiths in a common program, he will not forget that "truth seeking is a higher end than a superficial tolerance or unity."

The recent movement on the part of independent universities and a few state institutions to develop boards of religion and to appoint deans or chaplains is a significant "attempt to integrate religion with the total life of the institution." But where such a plan expresses an administrative desire to make the religious program "safe and free from controversial issues" then the

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Church program must be "alert to protect freedom of utterance and action on such issues."

A disturbing problem for the university pastor is that of "co-operation with socially radical campus organizations." He may be in complete agreement with their ends but feel that their methods are "the exact opposite of intelligent love, namely physical force."

Whether church leaders are aware of the fact or not, this church movement among students has become a self-conscious student movement, functioning both in a denominational and interdenominational way. "Through the university pastorate two great historic streams of college religious influence have come together—that of the church with its passion to follow its students and that of the Christian student society utilizing the solidarity of student life and the initiative of students to forward the Christian cause."

The growing unity of Church and Student Christian Association leadership raises important questions about the methods by which a better United Student Christian Movement may be achieved. Closely related to this is the desire of most Christian Student groups to be united in the work and fellowship of the World's Student Christian Federation. The recent growth of denominational intercollegiate activity gives to the problem greater urgency. It is at bottom the problem of the kind of student Christian movement or movements which will best serve the life of the Church in the years immediately ahead. The puzzling problem is that of method by which a better Student Christian Movement may be created, whether by a wholly new movement, a federation of existing denominational agencies, and Christian Associations, or by the building of a Church-Student Christian Association Movement from local campus through regional councils to national organization. The way out, Dr. Shedd maintains, is not to organize a wholly new Student Christian Movement but to recognize that such a movement now exists, in "all but national organizational form." Also that the spirit of such a movement provides for an ecumenical Christianity in which denominational and other enterprises may cooperate in a spirit of mutual understanding and Christian fellowship. Such

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a movement "should be encouraged but it must not be forced." "Obviously it will take more time, patience and Christian grace to encourage the growth of a new and better Student Christian Movement than it would to federate agencies but here we should seek not quick victories but the solution that in the long day will mean most to the Church of Christ in its battle against the powers of darkness in our day."

The book will confirm the feeling of many that the university pastorate offers a life work to able men and women preparing for Christian service. The tenure of university pastors is relatively long—an average tenure of five years as contrasted with an average of 3.3 years for 749 college and seminary graduates serving parishes. (*Cf.* Study of Theological Education by Mark May *et al.*) Dr. Shedd holds that during the past thirty years there has grown up a large vocational opportunity in student religious work. Secretaries of Christian Associations, denominational university pastors, directors of religious activities and deans of religion will need a special kind of training, for their work is neither essentially a preaching nor an academic teaching vocation. It is interesting to observe that while the movement developed within the denominations, it has from the first transcended denominational limitations and sought interdenominational ways of working. The book makes a real contribution to the literature of religious education. It is both a carefully documented history and an objective study of a developing religious movement and its leadership.

A Code of Ethics for Athletics

SOME years ago the General Education Board of the Church of the Brethren appointed a commission on the question of athletics. The chairman of the commission, President Paul H. Bowman, of Bridgewater College, informs the editor that the commission decided to approach the problem through the development of a code of ethics for athletics and a campaign of education among their colleges in the interest of genuine idealism. The following code has been approved and commended by that Board to the colleges of their Brotherhood as an ideal and an objective for the Christian college in intercollegiate sports. All church-related colleges can well afford to study this code and to adopt it for their own guidance.—Editor.

1. The Church-related college should observe faithfully and honestly the rules and regulations of the athletic conference to which it belongs. It is unethical to dodge and evade the responsibilities and implications of membership in such associations.
2. The athletic program of the church-related college should be dominated and guided always by the motive of student welfare. It is unethical for a college to use its athletic program to subsidize its finances or to focus unnatural and undue publicity upon itself.
3. It is unethical for the faculty of a church-related college to surrender the management of its athletic program to any agency or group of agencies outside the college staff.
4. It is undesirable for any college to schedule athletic contests with any other than natural rivals. The playing of inter-collegiate games far from home and the arranging of such contests for the sake of the "gate" are regarded with disfavor.
5. The church-related college should resist every effort on the part of the public and groups outside the college to exercise influence upon the appointment of coaches and athletic directors. Such appointments should be made by the same authority and according to the same procedure as are other faculty appointments. They should be responsible to the same executive head, should have the same academic rank as others of equal training and experience and should be subject to the same regulations in regard to salary and academic tenure.
6. It is inconsistent with the claims of a church college to put

A CODE OF ETHICS FOR ATHLETICS

the coach under greater pressure to "win" than are other professors to have their students excel in scholarship. The advancement of learning and scholarship is accepted as the greater contribution to the cause of education.

7. It is unethical for a church-related college to show discrimination for or against a student of athletic ability in the matter of scholarship, loans, or self-help. Entrance requirements as regards character and intellectual promise shall be applied indiscriminately to all applicants. It is permanently damaging to the student for a college to "coddle" an athlete or apply less exacting standards to him than are applied to other students.

8. It is inconsistent with the objectives and purposes of the church-related college for its officers to do student recruiting with greater emphasis upon athletic ability than upon moral and intellectual qualities. A college should be concerned with the capacity of its students for service and leadership.

9. It is the duty of a church-related college to preserve in education a true sense of values. College sports will be converted into assets of student health and happiness and fostered as an agent of moral and intellectual power.

10. It is unethical for a church-related college to surround its athletic policies and practices with an atmosphere of secrecy. Athletic funds should be administered by the financial offices of the college and given the same publicity ordinarily given to other college finances.

11. The church college should maintain in all phases of athletics the highest standards of sportsmanship and should allow only men of the finest gentlemanly qualities to represent it in intercollegiate sports.

12. Church college faculties should assume responsibility for helping correct the abuses which exist in inter-collegiate sports. The value offered by these sports should be preserved for college life with honor and dignity.

13. Reform movements in athletics are shallow and futile unless they are supported by a genuine idealism. Under the proper leadership college youth will respond with an effective enthusiasm and the abuses and undesirable practices which inhere in inter-collegiate sports will ultimately succumb to the honor and courage of our college youth.

Amherst in Holyoke

BY THE REV. EDWIN BRADFORD ROBINSON
Holyoke, Mass.

AMHERST College is a liberal arts college for men with an enrollment of 800. Holyoke is an industrial city with a population of 58,000, a city hard hit by liquidations, by removals of industries, and by serious conditions in still other industries. Amherst College is located 13 miles from Holyoke. On February 15, 1902, my wife and I assumed the pastorate of Grace Church in Holyoke, an industrial church. In 1895, deliberately and understandingly, its building had been placed in the heart of "Smoke Over." Tenement property at that time came within a few feet of the church building. We assumed the work here at the urgent solicitation of an Amherst alumnus, whose plea was one of duty, as an Amherst minister (I had graduated in 1896) to assume this "impossible" task. Within a few weeks after we started work four Amherst College professors were advertised as interested helpers and within a few months excursions to Amherst College were being held. The first few years the building was enlarged and a start was made at creating the present worshipful place of worship, and at providing adequate and attractive classrooms.

In 1910 an Amherst senior, Arthur Boynton by name, walked in and said, "May Amherst College run a Daily Vacation Bible School here?" When July came Amherst-in-Holyoke in its organized, recognized state had begun operations. In the second summer decided advance was made through the participation of the two sons and a daughter of Dean (later President) George D. Olds, one of the most influential and beloved figures in the history of Amherst College. For two summers the Olds family associated with the minister's wife led this work. Leland Olds originated the plan of having a student write a play for presentation at the end of each term. The Dean and his family originated the plan of an annual visit of the Vacation School to the College and on one such occasion Mrs. Olds, at her home, entertained 80 boys and girls at luncheon. Up to date 38 Amherst students have worked here for 46 terms of summer service. All expenses have been paid by the Christian Association and by alumni. In addition other money, and also clothes and food have been given in generous amounts. Twenty three years ago one

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of the students, Seeley Bixler, now a professor at Harvard, secured the gift of a second-hand printing press. From this beginning developed the Grace Church Press with its journeymen printers both products of the Amherst College Vacation School. Three years later it became apparent that a playground was needed. Two tenement blocks were purchased. One was torn down and Pilgrim Field was developed, and equipped, a supervised, enclosed playground surrounded with shrubs and trees. The other block was developed into Pilgrim House and now, among many other uses, this building is a home for the student workers during their terms of service. The past year three Amherst College rooms have been developed. The furnishing of the first room was the gift of President Stanley King of Amherst College. It is named the Judge Henry A. King Room in memory of his father. Neither son nor father ever lived in Holyoke or had any business connections here. It contains a choice library given by 115 donors most of them alumni of Amherst College. The furnishing of the second room was given in the name of a deceased former Amherst student worker. The third room is 39 feet long by 17 feet wide. Its renovation is the unsolicited gift of an anonymous Amherst alumnus. It is refinished and will be refurnished. A single south window contains the seal of Amherst College. The doors are of quartered oak with stained glass inserts to match the new stained glass windows. The plastering is new. Indirect lighting has been installed. The walls are painted in a taupe which adds beauty to pictures. Already a large valuable oil painting has been given by President King. Alumni plan to secure a mural painting 5×11 of the original group of Amherst College buildings, also new floor covering, new chairs, a baby grand piano, and a 16 m.m. sound motion picture machine. The President arranged for this work in Holyoke to be presented to the trustees at their April meeting.

Amherst-in-Holyoke now has a year round program. Four volunteer students were on duty on Easter Sunday. Frequently professors give lectures at Grace Church. Each year the college choir gives a concert at Grace Church.

The summer work is as follows. Three or four students are on duty for seven Sundays. Before coming they are carefully prepared for the work which they are to do. They lead the sum-
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mer sessions of the Church School; they lead the worship of the services on Sunday morning and Sunday night. Weather permitting, the evening services are held in Pilgrim Field. One student organizes and leads a summer choir. Another is chairman for producing a circus. Still another writes an annual edition of "Terras Irradiant" (the Latin words on the seal,—"They illuminate the world.") Doshisha, Amherst-College-in-Japan, or chapters from Fuess' History of Amherst College suggest the special themes. The students do a great deal of house to house calling. Each summer one student preaches at a Sunday morning service. In 1937 students were entertained at meals in over 40 homes. A student sometimes assumes a valiant part in some anti-vice campaign. The workers conduct weekly swimming outings.

Students assume unusual tasks. One took three mothers to a point 100 miles away that they might visit their sons serving terms in prison. Another made a round trip journey of 300 miles taking young people to a summer conference. One became so outstanding in influence that he returned the next summer to do all types of writing on the *Transcript Telegram*, one of the most important papers in New England. The men enter into the heart of the life of Grace Church serving ex-officio on official boards. Following terms of service they continue their friendships with Grace Church young people, who increasingly are associated with them in the leadership of these college activities. The College welcomes Grace Church people as guests at athletic contests, at debates, and at plays.

President King, Dean Porter, and Rev. Charles Cadigan, Director of Religious Activities at the College give their most enthusiastic and constant backing to Amherst-in-Holyoke. Years ago in enthusiasm over the work done here and the lives lived here by Amherst men I moved that the Massachusetts Conference elect each year a committee on Colleges and Churches. College professors opposed the motion in their mistaken thought that this was simply another effort to attack colleges. On the contrary it sought to build better understanding and larger helpfulness between churches and colleges.

In 1927 Amherst College conferred the honorary degree of Doctor of Divinity upon the minister of Grace Church in Holyoke and the citation made frank reference to the values to this College accruing from Amherst-in-Holyoke.

Building the Church Through Higher Education*

BY FORREST H. KIRKPATRICK
Bethany College

AT such a gathering as this it is not necessary to discuss the importance of building the church or to plead for an implementation of faith and works that are a part of the building process. Nor is it necessary to give any specific definition as to what we mean by the church. We are thinking of church in the largest sense and are thinking of it as the Christian church. Then too, we proceed on the assumption that we all believe in the church and that we are vitally concerned with "building the church." We shall address the discussion of this paper rather specifically to the contribution which higher education—in terms of our church colleges and universities—can give to the building process.

As we think of the church moving forward, there seem to be certain instruments or influences that are essential if it is to have proper energy and drive. Perhaps these might be epitomized by three words, *i.e.* (1) personnel, (2) perspective, and (3) passion. Without giving any attention to exact definitions, but rather taking a broad view of what these words mean (letting each individual give them the depth and significance he thinks they merit), these strike close to being *sine qua non* for a growing church. If these do not exist in the church, then I doubt whether the church itself exists. If these are but feeble flickerings in the church, then it is likely that the winds and dampness of circumstance will soon extinguish them—and the church with them. We may piously want to believe that the church will live on simply because it is "the Lord's work," but we can only have such faith if we appreciate that God works through men and through agencies and procedures that are sustained by human hearts and hands. Strong and intelligent personnel, perspective in the world of men and affairs, and passion for the cause of Christ—these make the church triumphant.

* Address delivered before the International Convention of the Disciples of Christ at Columbus, Ohio, on Thursday, October 28, 1937.

BUILDING THE CHURCH

It goes without saying that if we are to plan for "building the church" we must make some provision for supplying these essentials. Here then does the church college render a genuine service! Rightly directed the college is the true handmaiden of the church, and it has a vital and significant part in the life and growth of the Kingdom. We have a right to believe that it makes a significant contribution to personnel, to perspective, and to passion, and thus does higher education help in building the church.

1. Personnel

Many times it has been said that it takes all kinds of people to make up this world, and too that it takes all kinds of people to make up the church. There are all kinds of people in the churches and we have a right to expect that the church should minister to all kinds. In its administration and service the church should represent all that its message implies. But this does not mean that the church should not have its most able men and women giving direction and leadership. The preachers, priests and prophets of the church should be the most able of its members. There is no reason to believe that we serve the Lord by glorifying ignorance. Yet this is what we do when we fail to recruit the ability and vision of strong men. The church can not be built securely if its leadership is to be uncritically selected or inadequately prepared.

In these days we are all aware of the immense task of relating Christian preaching more directly to the thought and experiences of the common life that confronts the church. Too often the presentation of the Christian message has been couched in traditional and conventional phraseology which conveys little or no meaning to the ordinary man. It is not merely a question of language but of the whole approach to current religious questions. If this difficulty is to be overcome, it is necessary that Christian ministers be trained in a broader and abler fashion. They should be men who have had at least liberal college or university work plus the special training of the seminary.

We need men to fill our pulpits who can speak with intellectual respectability among their fellows. They should be men who understand the world in which they live and their fellow-creatures, whose lives they are trying to win for the Kingdom. The

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minister needs to know the natural sciences, he needs to know human psychology, he needs to know economics, politics, and the whole area of social studies. These are important if he is to give some leadership in his own community looking toward a better solution of the insistent problems in our work-a-day world. It is encouraging and perhaps predictive, to find the Norris-Hulse professor of divinity in the University of Cambridge pleading for interpreters of Christianity "who, having penetrated to the historical actuality of first century Christianity, have received an impression of the truth in it which lies beyond the flux of time and demands to be restated in terms intelligible to the mind of our own age," and who will consequently seek "to grasp the whole first century gospel in its temporary, historical, and therefore actual, reality, and then make the bold and even perilous attempt to translate the whole into contemporary terms." Nothing short of this will suffice.

This audience does not need to be reminded of those sturdy soldiers of the cross who have gone out from Drake, Phillips, Hiram, Transylvania, Lynchburg, Bethany, and other of our church colleges through the years to render great service for Christ and for the eternal glory of our brotherhood. Their names are written high on the scroll of honor in this great fraternity of Christian people. And the urgency of the day is not for lesser men—but for greater men! If the church is to prosper, there must be ministers of ability and power, with thorough training, and with an understanding of complex issues and compelling purposes.

In this age of science and confusion the response to God's call for leadership must be the response of thoughtful and intelligent men. Emotional fervor is not enough. The rival systems which claim man's allegiance, appeal to understanding as well as to feelings, and they must be engaged and countered in both spheres. This is necessary not only for the aid of the church's witness to those without, but also in order that its own members may be established and fortified in their faith. In the fulfillment of such tasks, the church must call to its aid the best minds that it can command, hence I would like to see a commission grow out of this convention that would have as its responsibility the recruiting of

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the ablest and keenest of our young men for the various kinds of leadership in the church. Let us be done with taking all kinds and all brands for the most important work there is in this world. We build the church as we pour into its currents strong leadership—rich in ability, thorough and broad in preparation.

2. *Perspective*

Essential as is the contribution of strong personnel to the life of the church, it is no less important that we have the perspective of scholarship, with the attendant understanding that the contribution of religion to human-kind must be made in contact with other types of thought and experience. One great weakness in modern life is its departmentalism. Few things are more needed than the achievement of an outlook on life which embraces and combines varied types of experience—declaring a synthesis, interpreting sound values. Happily we can report today that religious thought is fast acquiring a new relevance to the actual life of our time and much of this has been accomplished through the church college, its instruction, and its influence.

Through the Christian college science and religion have been able to move along the common road by which all thought must move, through observation to illuminative imagination, then on to the road of testing and proving, and then to life. Behind all science lies the conscious or unconscious assumption that every event in the world can be related to every other event, and at the back of this vast thing is a universe and not a pluriverse. These are two of the great assumptions of religion. In the arenas of scholarship and learning, the church college has been the strongest influence to hold that the abandonment of the religious point of view or the elimination of the religious spirit would mean an irreparable loss to culture, a calamity to social progress, and the degradation of human life. It has given a high perspective and spiritual interpretation to all the fields of learning—and certainly has been a stronghold for the faith of the church.

In the very midst of changing intellectual currents, new and strange discoveries, and exciting and alluring ideologies, stands the Christian college reminding us of those values, loyalty to which will bind all knowledge to noble and eternal purposes in life. It makes the world safer as we come into the possession of

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vast powers of control through science and technology. In the midst of all this, it challenges men with a redeeming loyalty, not to the structure but to the dynamic of society, leading us toward goals and values that give meaning, significance and glow to human destiny, and lift our learning to a dignity that is far beyond mere information. As a matter of fact, knowledge alone is a terrible thing. Intellectual power is a terrible thing. For knowledge may be made the instrument of evil purposes, and intellectual power may give strength to dark and sordid enterprises.

When I urge that the church find strength in terms of perspective through the college, I have in mind that a clearer understanding of the significance of Christian faith for the actual life of our time is something of a matter of scholarship and learning. I say this fully aware that all the truth we are seeking will not come through intellectual prophets, but that much of it may be silently born in the minds of multitudes of plain men and women as they loyally endeavor to do the will of Christ in the ordinary circumstances of their lives. But we do need to have a growing clarity as to the true ends of life, by the light of which ordinary men and women will be able more surely to direct their steps. In other words, we need some clearer appreciation of how the Christian message in all its implications can project itself most effectively, and we need to have it defined with increasing clearness in relation to the thought and problems of the age.

For such a need the church college occupies a most distinctive place in our scheme of religious and educational institutions. It is a kind of citadel of learning and worship, where scholarly teachers and searchers, whose hearts are warmed by the fires of Christian faith and idealism, interpret the materials and substance of thought and skills, perhaps creating a laboratory setting for Christian living, and then sending back into the currents of the church both persons and insights that give fresh illumination and perspective to Christian witness and action.

3. *Passion*

Here we are thinking of the surge of devotion and zeal that characterizes earnest and consecrated Christian men and women —the kind who take their religion seriously. I am thinking par-[276]

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ticularly of those who have the urge to live lives that are "recklessly Christian," men whose lives reflect the persuasive quality of religion.

Doctrine is often puzzling, but life is convincing. Devotion and sincerity, victory over circumstances, happiness springing from a fundamental faith, endurance, justice, mercy, compassion, love, and goodness are qualities which fill with a living meaning the Christian message. To many minds Christian affirmations about the meaning of life are unconvincing because they have found too little embodiment in the actual relationships of life. The tremendous affirmations of the Christian faith would have less of a character of unreality if there was some reinforcement in the evidence of society, and in the evidence of life, that these truths were sustaining principles and had transforming power.

All of us bewail current ignorance—and we have plenty of reason for doing so—but it is worth reminding ourselves, particularly those of us who live in academic communities, that there are times when a man can be reduced to impotence by mere intellectualism. If you visit Russia today, and look at that vast revolutionary scene with seeing eyes, one thing which I am sure will impress you is the pettiness of the part played by the old liberal intelligentsia in the period of transition and agony, with the resulting bitterness of the fate which overtook them. The dismaying reflection is forced upon us that something akin to this seems always to be the fate of the coldly intellectual in a period of social urgency and social challenge.

There is a need to mix intellectualism with the passion and zeal of the crusader and the evangelist. The infinite value of men for whom Christ died, the sacredness of personality, the claim of every child to have the opportunity of bringing to the largest fruition what is in him, the responsibility of men for one another's lives—these should be more than facts, they should be like fires of passion. And from the flames let there pour out an earnest and genuine eagerness to build a world closer to the heart's desire. In most church colleges the souls of young men and young women are stirred, ideals and enthusiasms are generated, and there is created a passion of energy and idealism that refreshes the church as spring rains add to the fertility of the soil.

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Recall the story of the Haystack Prayer meeting of Williams College and its wonderful results; the great Student Volunteer Movement which has now sent more than 10,000 men among all the nations of the world, the Harvard Missionary Band, the Yale Band of 1898, the fascinating story of Oberlin and its more than 1,000 alumni devoted to some form of home or foreign missionary work. Think of our own colleges and the fires that have been kindled there. Think of the great issues and ideas that have been born in college halls. Youth has a way of creating enthusiasms and of pushing beyond the frontiers with generous abandon of spirit. In the Christian college much of this has been, and continues to be, for the glory of the church.

It is part of an everlasting canon that most persons, institutions, and ideas *grew* into truth and power. The college with its resources of sound learning, Christian idealism, and sturdy faith, is one of the most strategic and effective servants of the church. Those great essentials for the church, which I have rather crudely referred to as personnel, perspective, and passion—a kind of constellation of men, thought, and fervor—find their life blood, their strength and their fluency in the Christian colleges and universities. In this finer sense, and vital sense, higher education is lifting up the church that all men may be drawn into it:



The Value of a Christian College*

BY WILLIAM PEARSON TOLLEY

President, Allegheny College

ON THIS Founder's Day I speak both as an adopted son of Mount Union and as a representative of the college which is the Mother of Mount Union. Orville Nelson Hartshorne, who was your founder and first President, was a graduate of Allegheny in the Class of 1849. Ira Oscar Chapman, the Professor of Classics for whom Chapman Hall was named, was a graduate of Allegheny in the Class of 1851. George Washington Clarke, the college's first Professor of Science and for many years a Vice-President under Dr. Hartshorne, was also a graduate of Allegheny in the Class of 1851. In all the ninety-one years since the organization of the Select School in 1846 there has hardly been a time when some son of Allegheny was not serving as a member of the faculty of this college. Nor is all the debt on Mount Union's side. From 1907 to 1936 Richard Edwin Lee, a graduate of Mount Union in the Class of 1898, was the head of our department of Chemistry at Allegheny and one of the greatest teachers we have ever had. It is therefore a great privilege to bring you the felicitations of Allegheny and to express the hope that the ties of affection and respect uniting our institutions may require more value and meaning with each new year.

I am glad, moreover, that the lectureship established by Joseph M. Carr requires that the subject of my address shall be "The Value of a Christian College." That is a proper theme for any day which reminds Mount Union of the nature of her heritage. It is a discussion of the very subject which is responsible for the buildings and endowment, the faculty and students which we call the College. It suggests an inquiry which embraces both the past and the future. It includes reflection on the purpose which called us into being, the service which justifies our present existence and the special function which is likely to be ours in the years which lie ahead.

* Delivered as the Joseph M. Carr Lecture at Mount Union College, Alliance Ohio, Oct. 20, 1937.

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From certain points of view the value of a Christian College does not change from year to year. Its ideals are still the same, its central purpose is exactly what it always was. Nevertheless, a changing world and a changing program of higher education introduce new purposes and values, and as we reflect on the significance of a Christian College in our day the first value we discern is one that had virtually no meaning a generation or two ago.

When Mount Union was founded, President Hartshorne was not worried about the political control of higher education. The colleges of his day were practically all church-related institutions and there was little prospect that the state would dominate education at the college level. Indeed, if President Hartshorne could have secured financial aid from the state or federal government he would probably have accepted it without hesitation and he would not have felt that such assistance demanded any surrender of Christian emphasis or independent thought.

Today, however, we are watching a revolution in higher education. In practically every state in the union one finds junior colleges, agricultural colleges, teachers colleges and immense universities maintained at public expense. In Pennsylvania there are fourteen state teachers colleges, a college for negroes and four large universities enjoying state aid. In Ohio Bowling Green and Kent have evolved from normal schools into state universities, Toledo, Akron, Dayton and Cincinnati maintain municipal universities, and Miami University, Ohio University and Ohio State University are likewise supported by public funds. Generous grants from the state and federal governments increase the strength of tax-supported institutions from year to year while a policy of grudge taxation soaks the rich so severely that they have neither the funds nor the disposition to finance colleges independent of state aid. The field of higher education is controlled more and more by those who manipulate our political machinery.

We recognize, of course, that there is a need for both publicly supported and privately endowed colleges. As John Adams wrote in 1785, "The whole people must take upon themselves the education of the whole people and must be willing to bear the expense of it." Education should be available to everyone. No one

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should be denied educational advantages simply because of poverty.

On the other hand, if higher education should become exclusively a function of the state it would be the most serious catastrophe that could happen to America. In a day when the state is becoming more and more important and the individual less and less, independent colleges are our strongest citadels of freedom. Because of their standards and influence even politically controlled colleges enjoy a real measure of freedom in teaching and intellectual inquiry. Because of the vitality and strength of our independent colleges, the pulpit, the press and the political forums are still free. It is no exaggeration to say that the future democracy depends upon the colleges and universities that are independent of political control. If they should be crippled or starved by needless competition on the part of the state the day will come when the people of America will be taught only the dogmas of the party in power.

We do not need to overstate our case. We can freely admit that church-related colleges have not always been free to tell the facts of scientific investigation or to teach a critical approach to the Bible. We can concede that no institution, however, independent of state control, can move too far ahead of the community in which it lives or the constituency which provides for its support. It is, however, still true that the great glory of the Christian College is the measure of its freedom to discover and proclaim the truth. It is an institution uniquely American and its service to the cause of freedom is reflected in every aspect of our national life.

While the independence of the Christian College is a distinguishing feature of great importance it is not the only thing that measures its value to society. The completeness of its educational program is fully as significant as its contribution to freedom. The fact that it provides for the quickening of spiritual life as well as of intellectual processes sets it apart from all purely secular institutions of learning. The Christian College believes in the education of the whole man: body, mind and spirit, and regards as inadequate any system of education which fails to increase one's sensitivity to spiritual values.

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Like Thomas Arnold at Rugby the Christian College expects "first, moral principle; second, gentlemanly conduct; and third, intellectual ability." It expects them, moreover, in precisely that order. In saying this I am aware that there are many who would argue that intellectual ability should be first and moral principle second. A school, they would say, is primarily for the training of the mind. Religious or moral training is incidental to this. It may be present in the process but it is not the main business of a college.

Perhaps this is also your view of the matter. Before, however, you condemn the Christian College for its position let us look more closely at this question of moral principle and discover how important it is. In the preface to a volume of essays called "Heretics" Gilbert Chesterton says, "There are some people—and I am one of them—who think that the most practical and important thing about a man is still his view of the universe. We think that for a landlady considering a lodger it is important to know his income, but still more important to know his philosophy. We think that for a general about to fight an enemy it is important to know the enemy's numbers but still more important to know the enemy's philosophy. We think the question is not whether the theory of the cosmos affects matters, but whether in the long run anything else affects them."

I believe that what Chesterton calls one's "view of the universe" is precisely what we mean by moral principles. Moral principle is a lodger means a man who pays his debts, who is considerate of his fellow lodgers, who tries not to make unnecessary work for the lady of the house, who is fair and just in his dealings with everyone. And if you think this is not important it may be worth noting that you can't explain Mussolini's foreign policy apart from his moral principles. Is it not true that his view of the universe regards might as right? Is there not a connection between Italy's foreign policy and Mussolini's belief that what he needs he will steal, that what he wants he will take by murder, pillage and force? Is it not true that what blocks the road to peace—both in Europe and the Far East—is not a lack of intellectual ability but of moral principle?

In the long run the pattern of our conduct cannot help but reveal the nature of our ideals and principles. Selfishness or unselfish-

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ness is always known. Meanness will chart a course quite different from that of magnanimity. Revenge will write a very different record from forgiveness. Ruthlessness is poles apart from brotherhood. Ideals are not divorced from life. They are the forces that shape man's destiny, the factors that transform states, the magic out of which everything beautiful and damnable is born. As Dr. Fosdick has so well said, "Let all hard-headed realists take notice; no fact is the whole of itself; its possibilities are the rest of it."

The most pressing questions we face today concern the choice of ideals. In labor relations it is the choice of the ideal of violence as opposed to the ideal of discussion, the free exchange of ideas. In business it is the choice between unlimited greed and the social good. In politics it is choice between freedom such as we enjoy in a democracy and the suppression of speech and thought found in all states under fascist or communist dictatorships. In the field of international relations it is the choice between war and brotherhood.

Never were moral and spiritual questions more important. Never was it so vital to unite religion and education. Van Ogdent Vogt in an article on "The Church and the Academy" in the summer edition of *Christendom*¹ observes that "Few developments in America are so fraught with peril to the national welfare, as the general irreligion of American Colleges and Universities. That the flower of our youth today is being bred under the withering influence of scorn of popular religion on the part of the teachers is a major disaster. Moreover, that the whole process of education is without the ordering, informing, presiding influence of essential education is a contravention of education itself."

The significance of the Christian College is that it alone offers to the students a complete education. It alone is opposed to the secularization of learning. Single-handed it is defending a conception of education which regards spiritual growth and ethical instruction as both normal and necessary.

It is important that we have colleges which do not divorce moral principles and education. It is equally important that we have colleges where students shall find the purposes of God a factor in their thinking. It is difficult to possess the right kind of moral

¹ Vol. 2, No. 3. 1937.

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principles apart from religion. One view of the universe is not complete without a view of God. It is hard to remain loyal to ethical standards unless they are supported by religious faith. President Coolidge spoke out of the experience of most older men when he said, "I do not know of any source of moral power other than that which comes from religion." And Marshal Foch said the same thing when he declared, "Every soldier must see his General."

God is a factor in the educational program of the Christian College. Christ is the guide who blazes the trails. On the great issues of philosophy and life its position is not indifferent or neutral. It has a positive program to follow, it will not be content until the ethical standards of the New Testament have made a new society and a new world.

There are only two recorded instances in ancient literature where mariners approaching the home of the sirens escaped destruction. One was that of Ulysses who filled the ears of his men with wax and then had himself bound to the mast. The other was that of the Argonauts for whom Orpheus played so sweetly when they approached the sirens' cave that no one cared to leave the ship. Are these not the very methods which distinguish the program of the Christian College? Are not the lashed mast of Christian habits and the music of Christian ideals the surest security against the false standards and the vicious principles one encounters everywhere in the outside world?

Gertrude Stein declares in the *Atlantic Monthly* that of all the colleges and universities she visited in America the two she liked best were Wesleyan and Mount Holyoke. "Afterwards," she says, "it seemed rather strange to me that the two colleges which were really made to make missionaries were more interesting than those that had been made to make culture and the other professions. It made me wonder a lot about what it is to be American."² It is not so strange as Miss Stein may think. A college with a dream is always interesting. A college with an inspired education should never be commonplace.

Dr. William Henry Crawford, who for twenty-seven years was President of Allegheny, likes to tell of an experience he had at

² Your United States. A Parisian's Return, *The Atlantic Monthly*, Oct. 1937. Vol. 160, No. 4. P. 466.

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Gibraltar many years ago. As he stood admiring the grandeur of that immense rock, he called his guide's attention to a flower blooming some ten or twelve feet above their reach. The guide said, "Would you like me to get it for you?" Dr. Crawford replied, "Is it against the law?" "No," said the guide, and as he returned with the flower a moment later he added, "It is permitted by the law of the unclimbable wall."

The Christian College, like the guide at Gibraltar, operates under the law of the unclimbable wall. It changes human nature in the face of the alleged fact that human nature cannot be changed. It points the way toward a just economic order in a country that has sneered at every motive save that of personal gain. It points the way to peace in a world that regards bloodshed and hate as inevitable.

One of the greatest men America has produced in our generation was Dwight Morrow, whose death in 1931 cut short a brilliant record of public service. He was almost a midget in size, was careless about his dress, untidy in appearance and had come up in the world out of poverty and obscurity—and yet he had been a leading member of the firm of J. P. Morgan and Company, had been offered the Presidency of Amherst and of Yale, had been an Ambassador to Mexico, and, at the time of his death, was a United States Senator from the State of New Jersey.

When he was earning his way through Amherst and borrowing from relatives the funds he could not earn, he impressed everyone by his excellent scholarship and the unusual qualities of his mind and character, but even so, there was little to suggest the place of eminence he was later to attain. Apparently, however, Amherst believed in the law of the unclimbable wall and encouraged its undergraduates to dream great dreams. Harlan Stone was there, dreaming of a career in law that later carried him to a place on the Supreme Court. Calvin Coolidge was there, dreaming of law and public service which later was to bring him to the Presidency of the United States. And Dwight Morrow was there, dreaming too. When he came to the close of his college course in 1895 and was elected class orator, he chose as his theme, "The Dreams of Youth," and told his classmates and friends, "God pity that one who has persuaded himself that his dream

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was false! The ideal must be true and eternal. It can never be shattered. We may forget it; we may barter away for dross that which is priceless, but whatever our weakness, the Dream is true. . . . If we can but carry away this truth, the scoff of the cynic means nothing. Let them scornfully say, 'The Dreamer Cometh!' With the sobered confidence of youth, with all the humility of manhood, we can answer in the very words of cynicism, 'We shall see what will come of his dreams.' "

In Dwight Morrow's case great glory and distinguished service came of his dreams—and it can be questioned, I think, whether there would have been the same measure of greatness in his life apart from the greatness of his dreams. And it is so in a multitude of other cases.

Ninety-one years ago today a boy of twenty-three who had not yet attended college dreamed a great dream. He dreamed that a little select school which he was organizing that day in the old cotton mill in the settlement known as Mount Union would some day become more than a village academy. He dreamed that the time would come when there would flourish here a well-ordered college, with many buildings, a substantial endowment, and hundreds of students. And I think it was his dream that this would always be a Christian College, that certain great ideals would always be cherished, and that no student here could ever persuade himself that the dreams of his college are false.



The Church and Education

THIS is one of the reports of the Oxford Conference on Life and Work. It was submitted substantially in its present form to the Conference on the last day of its meeting. The Conference received the report, referred it back to the section for revision in the light of the discussion, and commended it to the serious and favorable consideration of the Churches. Before being submitted to the Conference the report was approved by the section. One or two members of the section expressed reservations in regard to particular points, but did not oppose the adoption of the report. After the discussion in the plenary session the report was revised by the drafting committee of the section, which made a few minor changes, but none of substance.

Education is the process by which the community seeks to open its life to all the individuals within it and enable them to take their part in it. It attempts to pass on to them its culture, including the standards by which it would have them live. Where that culture is regarded as final, the attempt is made to impose it on younger minds. Where it is viewed as a stage in a development, younger minds are trained to receive it and so criticize it and improve upon it.

This culture is composed of various elements. It runs from rudimentary skill and knowledge up to the interpretations of the universe and of man by which the community lives. It is not the purpose of this report to deal with the problem either of education in general or religious education, but rather of the relation between them. As secular systems to an increasing extent claim to determine the inner life of men it becomes difficult to draw a sharp distinction between the religious and the non-religious elements in education. Here we are principally concerned with the problem of the respective spheres and mutual relations of Church, Community, and State in so far as they may be educating or may claim the right to educate the same persons.

I. CHURCH, COMMUNITY, AND STATE IN EDUCATION

Before we consider these relations we must set forth certain

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characteristics of Church, Community, and State which affect the problem.

1. THE CHURCH

By the Church we mean the Fellowship of Christians organized in the existing Churches.* Her Gospel claims the whole man, spirit, mind, and body, and every human institution for the service of God. Nothing which affects man's individual or social life is a matter of indifference to her. She is concerned that every child and adult shall receive the fullest education consistent with his capacities; but she must make plain that no education is adequate without the living encounter with God and the response of personal faith. It is not her province as an organized institution to assume responsibility for the entire conduct of life and education. She recognizes the functions of the home, the community, and the State in education and lays upon her members their obligation to work within those realms, even where she carries on education through schools of her own.

The Church has in mind God's will for her—a will never fully achieved but to which she must always seek to conform. Her members have to confess with penitence that they have frequently failed to understand and obey that will.

a. The Church a Fellowship of Free Persons under Law to Christ

She is a fellowship of persons freed by the Spirit of Christ. She reveres personality, since man is created in God's image, and God has revealed Himself through men responsive to His Spirit, and His Word became flesh in Jesus Christ.

She should be opposed to an education which teaches men to subordinate themselves to any human force as the final authority—be it the will of the majority, or of a leader, or of an absolute State. That is to violate the sanctity of conscience, which must be kept responsible to God alone. In her teaching, governments exist for men, not men for governments. Every human being has unique worth as a child of God, and should be so educated as to encourage him to make his singular contribution to the commonweal.

She should be equally opposed to any system which stimulates the unconditional self-expression of the individual. She ought to

* In our use of the term "the Church" throughout the report, we do not refer to the whole body of Christ in the mystical sense.

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insist upon the obligations of fellowship and to set the areas of obligation about the individual in concentric circles—his home, his neighborhood, his country, his world. She must learn afresh the importance of the organic relationships in which God has placed us in making us members one of another. This is her spiritual basis for social solidarity. On this foundation education in obedience to the law of Christian love creates consciences which cohere and form a stable society. Such education produces that spiritual discipline without which nations disintegrate.

b. The Church a Redemptive Fellowship

The Church is a redemptive and sanctifying fellowship. The Christian presupposition is that all men are sinners and that the culture of any community or nation is a mixture of good and evil elements. The Church's chief concern is to bring every child and adult under the control of a transforming Master, Jesus Christ, and to train him to receive the culture of his community with spiritual discrimination acquired by viewing it in the light of Christ. A product of Christian education is therefore both a grateful recipient and a critic of the cultural heritage. He is a patriot, but a discerning patriot. It is this dual attitude, both appreciative and critical, towards the national life and institutions which it is the aim of the Church's education to develop. In some quarters this is regarded as the Church's offense against the community.

c. The Church a Supra-national Fellowship

The Church is a supra-national fellowship. She draws her members from all nations, and believes that they have more in common with one another than they have with non-Christian fellow-citizens, inasmuch as Christ and the Christian heritage are of greater worth than is any national inheritance apart from Him. She inculcates loyalty to God above loyalty to the State, and places fidelity to the Christian fellowship above fidelity to the nation. Where she is true to her nature she cannot allow national interests to be set before those of humanity, nor permit any people to fancy that it can develop its national life without a just regard for every other people. She must educate her people to consider themselves

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as belonging first to God and to His Church, and secondarily to their nation.

d. The Church a Supra-racial Fellowship

The Church is a supra-racial fellowship. She embraces in her Christian brotherhood men of every blood and color. While she cannot be blind to the fact that all races are not equally advanced, she teaches their equal worth to Him who is the Father of them all. Nor can she compute the relative value to humanity of the diverse racial characteristics. If she be true to her Gospel, she is compelled to protest against injurious discriminations by those of one race against those of another. When a State in its laws, or a community in its customs, exalts the dominance of the inhabitants of one stock, and accords those of other races an inferior status, there clearly ought to be a conflict in education between Church and State or Church and community.

e. The Church a Supra-class Fellowship

The Church is a supra-class fellowship. In her membership there should be no place for social distinctions. In fact she has often been false to her principles, and has become associated with a class or classes in the community. But she is concerned with men, not as economic men, but as children of God. By that interest in them she is committed to stand for such social justice as makes possible for all the inhabitants of every land a physical and intellectual life worthy of sons and daughters of the Most High, and levels barriers which hinder them from living together in spiritual comradeship. She cannot tolerate social distinctions which breed insolence in some and servility in others. Nor can she commit herself to the interests of any one class. So where a State is dominated, as is often the case, by one or more economic groups, and is attempting in its education to perpetuate an aristocratic or a bourgeois or a proletarian culture, there will be differences between Church and State. The Church, as the representative of a loving God, must be especially concerned with those groups in the community which are least privileged, and labor to obtain for them a just share in the national heritage. Where the community denies to some children an education which would

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enable them to develop their full power, or where it permits their exploitation in industry, the Church in God's name must enter the lists as their protector.

f. The Church an Eternal Fellowship

The Church is an eternal fellowship. She views men not only as citizens for a brief span of years in an earthly community and State, but also as those who are called to be citizens of the abiding city of God. This does not mean a lack of interest in their earthly lives. On the contrary, these assume a new meaning as a preliminary education for an immortal destiny. No training which fits only for useful citizenship in some community on earth seems to her to do justice to human beings, who are not creatures of time, but children of God, intended for eternal life with Him in a spiritual commonwealth.

The Church claims to be all these things. But the Church cannot substantiate her claim because she can neither speak nor act as one universal community. This gravely affects her capacity to discharge her own particular function in education; it weakens her appeals to youth, and renders her less able either to arrive at a satisfactory and harmonious agreement with the State, when friendly, or to resist its encroachments, when hostile. Until we have set our own house in order in this matter of unity, we shall not be able fully to meet our responsibility to either the State, the community, or the world. In the progress towards this union each Church should acquaint her own members with the life and work of other communions and with the work of the ecumenical movement.

The educational mission of the Church is interpreted in different senses. (1) To some it is essentially distinct from the general education provided by any secular community. Thus Christian education can never be treated as a special case of general education. The interest of the Church in education as in other spheres must always be seen over against that of nation or State. Her real concern is with regeneration, which can never come about as the result of a process of development but is an act of God. (2) To others regeneration is indeed primary, but there are other considerations which the Church must have in view. Therefore

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her educational task is twofold: (a) she has a share in the education of the whole man, body, mind, and spirit. The God of grace is also the God of nature and of history. Man may know and serve Him in every activity of life. Here the Church can cooperate with the community to a considerable extent; (b) the Church is also engaged in education in so far as she uses educational method in imparting the content of Christian truth, developing the spirit and habit of worship, and bringing men to share in the active life of the Christian fellowship. These differences of approach and emphasis affect our conception of the educational mission of the Church and are to be understood even where they are not explicitly stated.

2. THE STATE

The State is concerned with the intelligence of its people, for upon their abilities in agriculture and industry and commerce depends its economic welfare and its national strength. It has an interest in forming the minds of its people, so that they support the national institutions and cooperate with the undertakings of its rulers. Its purpose is to educate a people to be loyal and capable citizens or subjects devoted with soul and mind and strength to their nation. It usually seeks to provide at least the minimum education for all, and to open further opportunities of learning to the talented.

Every State is obliged to maintain national solidarity. In an era of social disintegration it is not surprising that certain States have taken special measures to reestablish and maintain the unity of their people. Their governments seek to control all the agencies which influence human belief and behavior. They wish to use the school system, the press, broadcasting, the cinema, and the theater for the purpose of inculcating their ideals and fashioning the type of citizens they desire.

Others which place more emphasis upon freedom recognize the rights of various agencies to share in the task of education. Such States regard their culture as a stage in a development and do not impose it rigidly upon the minds of their youth. They wish their cultures to be enriched by the contributions of creative citizens, and place fewest restrictions upon the pursuit and discussion of truth. They would have their schools produce a citizenry of the

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present type but also individuals who transcend that type. They recognize that those who go beyond it are factors in social change, and may be leaders in national progress.

3. THE COMMUNITY

The community in its forms of life largely moulds the personalities of its members. The system of relationships—social, economic, and political—is a more potent educational influence than any formal schooling. Christian education is deeply concerned, therefore, with shaping the patterns of community life in a way that will foster Christian insights and conduct.

In some lands the community carries on education through institutions of learning which are officially under neither Church nor State control. These schools and colleges had their counterparts in their mediaeval universities, which originally were confederations of scholars, closely related to the Church, but with a measure of freedom from ecclesiastical authority and from Government supervision. Such institutions to-day provide varieties of education, and make distinctive contributions to the national life. In them truths and values not yet generally accepted, or out of fashion, may be developed and conserved. They can carry on their work uncramped by the standardization which Government authorities usually impose or by the restrictions frequently set by Church authorities. The State lays down certain requirements as to the extent of the education which they offer before it recognizes them as substitutes for its own governmentally controlled institutions of learning. It may assist them with grants or by exempting their property from taxation. They may be allies of the Church in furnishing religious education, although not under any denominational oversight. The varieties of schools and colleges through which culture is given to the oncoming generation add to the national spiritual wealth. The Church has an interest in such institutions of learning, both because of the enrichment they may bring to the mind of a nation, and because she is enabled to establish schools of her own for the training of her leaders and thus provide a type of education not supplied by the Government institutions.

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II. FACTORS IN THE PRESENT SITUATION

There are circumstances in the life of our time which complicate the relations of Church, Community, and State in education and occasion conflicts between them. Among these we call attention to the following:

1. SECULARIZATION OF MODERN LIFE

The outstanding characteristic of our world is the general secularization of life and thought. The presuppositions and motives of both private and public conduct have become exclusively this-worldly. In some lands there is an open break with religion in all its forms. Elsewhere we are witnessing the reemergence of pagan types of religion, which make a mundane good, such as the race or the nation, the supreme object of man's loyalty. And in every country there are subtle influences of community sentiment and of daily practice which deny or ignore the Christian meaning of life.

2. FAITH IN MAN'S POWER TO DIRECT HIS DESTINY

The rapid advance in the sciences and in the development of machinery has brought men to trust in their own abilities. Whole peoples have substituted for their former religion a confidence in man's collective power to create a world after his heart's desire. Psychology in particular has developed methods and techniques for handling spiritual difficulties. Parents and teachers turn increasingly to child-guidance clinics for assistance in dealing with the moral problems of children. A growing number of adults seek the advice of psychotherapists in their perplexities and troubles, and deem this a satisfactory substitute for the direction once sought in the Church's ministry. The teaching profession has learned much from psychology, and not a few teachers are imbued with the confidence that a well-developed secular educational system can fully prepare its pupils for life. Unhappily the Churches have not always been awake or hospitable to the new knowledge, and have thus widened the breach between themselves and the representatives of the sciences.

3. SOCIAL DISINTEGRATION

A second phenomenon characteristic of our time is social disintegration. Its effects are most clearly seen where the advent of [294]

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modern civilization disrupts a primitive society. But in many countries industrialization and urbanization have tended to destroy the bonds which formerly linked men in their communal life. In place of membership in a social group with recognized obligations men have become irresponsible individuals, or have developed a new mass-consciousness. This is as true of the Christian Church as it is of society as a whole. Moreover the commonly accepted religious convictions and generally acknowledged ethical ideals which lent support to the growing personality have given place in some lands to a widespread scepticism and relativism, and elsewhere to an uncritical obedience to exclusive group-loyalties.

4. THE WEAKENING OF FAMILY TIES

A most serious feature of the tendency to social disintegration is the weakening of the institution of the home. The family has always been regarded as the principal agency in the Christian nurture of the young. The impermanence of marital ties in some lands, the effect of modern industry in taking both parents out of the home in many places, the appalling blight upon family life of unemployment or casual employment under other circumstances, have led to the decay of the influences of the home. Even in nominally Christian homes we cannot now take a religious background for granted. This confronts the Church with a new problem in its own fellowship.

5. THE SHIFT OF INTEREST IN EDUCATION

A fundamental change in the aims and practice of education is the steady movement of the interest of educators from the knowledge and skill which their pupils acquire to the pupils themselves. Until recent times much public education has confined itself to instruction in certain subjects, and has regarded the training of character as the function of the Church. To-day, however, it is setting out to create a particular kind of person in accordance with its interpretation of the ends of man's existence. This interpretation even at its best does not admit the full claims of Christianity, and the Church, therefore, should be aware of the difference between such an interpretation and her own.

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6. NEW EDUCATIONAL AGENCIES

New means of public education are now in operation which are profoundly affecting men's minds. Broadcasting and the cinema provide unprecedented opportunities for reaching and influencing masses of the population. The uses to which these new means are put may promote propaganda and distort values at the expense of true education, and may cause friction between the various institutions concerned with education.

7. THE INCREASING INTERVENTION OF THE STATE IN EDUCATION

There has been an increasing intervention of the State in all departments of life. It was accelerated after the War, when the State alone seemed strong enough to control the events of the economic and social crisis. This intervention spread over all areas of the national life, including education. The result has been tension between the State and other factors in education—the home, the community, and the Church. Certain governments have taken exclusive control of the organizations of youth, in particular those concerned with sport, so important in the eyes of young people. In the social disintegration it has been the State which has marshalled the new education agencies for the fulfilment of its purposes. And it is in the State that man's confidence in himself has come to fullest expression.

III. CRUCIAL ISSUES FOR CHRISTIANS IN EDUCATION

In the present situation there are four major issues on which Church and State conflict in education.

1. FREEDOM

One is the issue of freedom. For any education worthy of the name truth is supreme, and there must be freedom both to seek and to teach it. This is very different from political propaganda, which denies that freedom. Christians in every country should endeavor to understand the distinction. In reaction to ideas dominant in recent times, there are powerful movements in education which subordinate the individual to the interests of the community as these are understood by the political authority. The attempt is made to conform him to a sharply defined pattern, and

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deviations from the desired type are not tolerated. It must be recognized that even under these systems the individual may find both release and discipline in a whole-hearted response to the claims of nation or community or class. But such systems have not solved the problem how both to secure conformity and produce creative types of personality. The Church's quarrel with them is that their patterns are sub-Christian, and sometimes anti-Christian, and their rigidity cramps the growth of children of God. It is her conviction that the proper correction of error is not the use of repression but a disciplined sense of obligation and the unfettered development of the individual's capacities.

It is the Church's aim, as has been shown above, to educate free persons under law to Christ. Freedom in her view, however, is not a natural gift. At this point much educational theory is unrealistic, ignoring the necessity for inward deliverance and unity. The freedom she seeks is both liberty from the tyranny and deceit of evil passions within the heart, and strength of character to preserve liberty of conscience amid external pressure. It is her conviction that personality attains this freedom and completeness only in obedience to God. Such spiritual freedom has been attained by Christians even under most adverse outward circumstances. Nevertheless, service to God demands the service of one's fellow men, and the obtaining for them of external conditions favorable to their fullest life.

2. SOCIAL DISINTEGRATION

In the face of social disintegration, the community is animated by a resolve to restore organic unity in the national life. Because of Christianity's development of a fellowship which overlaps barriers of nation and race and class, and sets Christians in an eternal as well as in the temporal order, the Church is looked on as a hostile force. In the field of education the effort is made to banish everything which conflicts with a common national ethos. This is true not only in Totalitarian States, but also in democracies where educators regard Christian faith with its distinctive fellowship a divisive of the community, and would therefore accord it no place in that education for the social order which they envisage.

It must be asserted that Christianity is opposed to any deifica-

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tion of the community or State. These can never be supreme objects of loyalty or the ultimate social goals. Christianity broke up the Community-State-Church in the ancient world where religion was merely one aspect of the communal life. It introduced a new principle by inculcating a double loyalty—to Caesar and to God. But Christians recognize the values in national life and culture. They acknowledge that the State, like the family, has its claims upon a man. Civic duty involves his loyal obedience to all that the State demands of him, in so far as it does not conflict with his loyalty to God. Moreover, such loyalty to God brings into society a principle of redemption and of growth. To see all things in the light of the absolute claims of God is to bring to bear on them a searching criticism and to subject them to a transforming judgment.

The Church must penitently confess that, while on mission fields there is a sharp differentiation between the ideals in her education and those of the community, in so-called Christian lands the Christian understanding of the way of life is often not distinctive from that generally accepted. The Church herself has too readily compromised and her witness loses its pungency. The contemporary pressure of aggressive non-Christian systems must be viewed as one of God's methods of recalling her to a fresh discovery of the truths and ideals of which she is the trustee.

3. CONTROL OF YOUTH MOVEMENTS

One of the characteristic features of our time is the response made by youth to the appeal of political leaders who offer them a part in the building of a nation. There has followed in some States a control of youth organizations so exclusive that Church, family, and community have been deprived of their due share in the full development of the new generation. But we must recognize that there is something in the totalitarian claim that captivates contemporary youth. There is a sense of community, definiteness of purpose, and demand upon the whole energies and devotion of the personality. This is a challenge to the Church to present Jesus Christ to the youth of every land as Lord, and to enlist their devotion for His purpose of mankind through the community of His Church.

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4. MODERN KNOWLEDGE, METHOD, AND TECHNIQUE

Both State and community in their education are making use of the new knowledge and agencies to which we have already referred. This has brought them into those fields of character and spiritual health which the Church has regarded as peculiarly her own. She must welcome an education which concerns itself with the whole man, and new sciences and techniques which assist in the solution of spiritual difficulties. It is increasingly apparent that she cannot rest satisfied with the education of the intellect alone. She must address herself to the infinitely more difficult task of preventing and removing those emotional biases which in most men dull the voice of conscience, and to the exposure of the rationalizations under which they cloak their selfishness, their love of power, and the cowardice of their hearts.

The Church ought to make clear, not only to the community and the State but also to her own members, that the complexity of modern life has strengthened the tendency to overestimate professional and social success and the means of achieving it. Under pressure of anxiety lest young people should fail to find secure foothold in industrial, commercial, or professional life parents have come to attach overwhelming importance to the acquirement of vocational or academic qualifications for employment. The power of truly sensitive response to the world of nature and art, and to the qualities and claims of other members of the human family, is not developed as it should be, nor is insight into the meaning and purpose of life as a whole. And here also the Church must penitently confess that not only a secularized community and State but even her own members often forget that strength and serenity of soul, the result of faith in God, are more indispensable than economic security or professional success.

The situation makes upon her a double demand. In the first place, she must see to it that those who engage in her work are aware of the aid which modern knowledge can give in the education of both old and young, and can turn that aid to account. They must know what is being done in these fields that they may direct such as need this help to those competent to supply it. Further, the Church must keep her own education abreast of the improvements which these sciences have brought to general educa-

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tional theory and practice. But not technique alone will suffice for the end of the building up of the whole man into Christ. The Spirit of Christ must be mediated through persons to persons. The Church must proclaim in its purity her own essential Gospel of the healing mercy of Christ; she must proclaim with power that through the appropriation of this mercy men receive salvation of soul and that apart from it there can be no final attainment of mental and spiritual health.

IV. THE IMMEDIATE TASKS OF THE CHURCH IN EDUCATION

While the Church in some parts of the world finds herself hampered by restraints upon her liberties, almost everywhere she is not making full use of the freedom accorded her. We would attempt to set before ourselves and our brethren in all the Churches the tasks in education to which we should address ourselves. In considering them we discover that an impediment more serious than any restriction from without is the disunion of the Church's own forces. Sometimes where educational leaders in community and State are eager to cooperate with her they are perplexed by the differing proposals of her various communions and embarrassed by the rivalries between them. They hesitate also to involve public institutions in sectarian strife. Unquestionably there is a basic unity among the vast majority of Christians in their spiritual interpretation of the universe and of man, and in their consequent ethic. Yet nothing seems harder than to express it without antagonizing Christians who wish more included in the statement of it or wish a different emphasis in what is said. It is the lack of a common mind on the fundamentals of Christian faith and life which has even pushed some States, where those in authority were themselves Christians, into secularist systems of education. If the Church is to discharge her teaching duty she must bring her communions into a common front on educational issues and unite her forces in fulfilling this urgent task.

1. A THEOLOGY RELEVANT TO CURRENT LIFE

Christian faith has always formulated itself to meet current errors and to win the contemporary mind. Confronted with secularism and aggressive non-Christian systems of thought and con-

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duct, the Church finds many of her loyal adherents in the teaching profession, as well as the mass of her members, confused as to the meaning of the Gospel and the principles by which it would have men live in the present world. As we have pointed out, the attempt to reach a common mind on the fundamentals of Christian faith and conduct to be taught has often failed. But the urgency of the crisis in which we find ourselves and the necessity of much greater unity among Christians, if the Church is to cooperate with the State and community in education, impel us in this ecumenical conference to make an attempt to sum up basic assumptions which underlie an education acceptable to Christians.

Christians share the conviction that there is one living and true God, Creator and Lord of earth and heaven, Whose universe is planned and controlled by wisdom and love, and the chief of Whose creatures is man possessed of reason and conscience, and capable of becoming like Him in character and sharing eternal life with Him in an enduring society of the righteous. But Christians know themselves and all men as sinners and members of a race estranged from God in pride and at war within itself through selfishness. Man, both individually and collectively, needs redemption. God, the Creator and Lord, is also the Redeemer, revealed in Christ, Who died and rose again for us. God gives Himself in His Spirit to re-create individuals and communities who turn to Him in repentance and to guide them to discover for themselves the way of Christ and to grow unto His stature in faith and hope and love.

The divine purpose to redeem, which is eternal in the will of God, was disclosed in the series of historic divine acts by which the purpose was realized in the life of man. The story of the revelation of this purpose and of its fulfilment, together with an inspiring record of the long history of the People of God, first as the Jewish Church, inchoate, provisional, expectant, then divinely established as the Body of Christ, is told in the Bible. To this we continually appeal. It is our charter, the main evidence for our belief that the heavens have been opened and that God is a God Who lives and acts. The Bible has not always been wisely used, but the survival of Christianity will depend, as it has always depended, on its continual use. Because it comes from God, the

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Bible has a universal quality, and by it man is judged. There is in the Bible the true revelation of the nature of God to men of every age, authenticated alike by the authority of the Church and by the interior witness of the Spirit in the heart of man, there is an interpretation of human history, there is a view of life, which can be obtained from no other quarter. The Bible has that to say about God and about man which the present generation, perhaps more than any other, needs urgently to hear.

This understanding of God and of man needs to be expressed in a living theology which grows out of the devotion of multitudes of Christian people and out of the collaboration of Christian thinkers in all countries and in all communions of the Church. In particular it needs to be embodied in the minds and lives of Christians in the teaching profession, who by their example and by their interpretation of the culture they impart communicate their faith.

In the work of education some would stress the fact that the Gospel must appear irrational to those whose initial assumptions are not Christian. Others would rather emphasize that reason is the gift of God whereby we understand His message and that we should be ready to give a reason to others for the hope that is in us; the Christian Church, they would say, is one of the strongholds of belief in reason in a world that seems to be more and more emotionally controlled. Both views are alike in acknowledging that the Gospel is supra-rational. Both agree that it is part of Christian duty to educate the power of criticism so that people may discriminate between those elements in the thought and movement of our time which are God's gift and those which are incompatible with the Christian understanding of life. Yet there is here a real difference in emphasis.

2. A PHILOSOPHY AND A PSYCHOLOGY OF EDUCATION

There is also need to formulate a philosophy of education from the Christian standpoint and to develop a psychology which does not disregard the significance of religious experience, but finds in man's relationship with God the supreme integrating and directing power in human personality. When we ask ourselves so apparently simple a question as why children should go to school and what purpose teachers have in teaching them we raise greater

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issues than perhaps we realize. The relation of religion to education cannot be made clear if education is a series of uncoordinated studies and activities. We cannot discern the significance and the aim of the whole if we have not considered the relative value and the interdependence of the various parts of the curriculum, to say nothing of all that makes up school life. Again, the very basis of our faith is the self-revelation of God in Jesus Christ, Who for us men and for our salvation was made man. So we lose much if we do not try to understand the characteristics of human nature and its growth towards the complete man.

3. THE EDUCATIONAL TASK OF THE CHURCH IN HER OWN INSTITUTIONS AND THROUGH HER OWN MEMBERSHIP

It has already been said that the patterns of community life have a more potent educational influence than any formal schooling. We therefore consider first those members of the Church whose task it is to foster the growth of Christian personality in the various forms and relationships found within the community.

Of these the most fundamental is the home. All mothers and fathers ought to be made aware that their way of life is more influential during the infancy of their children than any oral teaching. Deep-seated emotional tendencies and moral attitudes are engendered in the earliest years of a child's life by its daily experience of sympathy and love or antagonism and fear in its simplest and most necessary relationships with its father and mother. The first introduction to worship and to the Bible should be given, wherever possible, by the parents. We need to remember that parents cannot accomplish this task satisfactorily without preparation and help. The work of parent education through voluntary organizations is a powerful agency or ally of the Church.

The personal impressions made on the pupils by their contact with the teacher and each other in the school are more indelible and pervasive than the effects of formal instruction. Therefore the Church has a paramount responsibility regarding the supply, training, and continuous encouragement of Christian teachers. Where she has teacher-training colleges under her own control she may influence the whole tone of education not only in Church

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schools but also in those of the State. Even where this opportunity is not given she may render a service of incalculable importance by helping teachers, through their membership in the Church and through voluntary associations, to maintain their spiritual vigor and purpose as teachers. In two directions particularly the Church can help the teaching profession. The first of these is the understanding and choice of Biblical material, the elucidation of the central doctrines of the Christian faith, and the discussion of special difficulties in dealing with these. The second is an understanding of the nature of worship, and practice in leading children's worship; for, no matter how successful a teacher may be in imparting the facts of the Christian revelation, the child's religious life cannot develop as it should unless worship is central in it.

It remains true as it has always been that the factor of supreme importance in Sunday-school work is the teacher's own Christian experience and love of children. If the effect of this, however, is not to be lost, and if the decline in attendance in certain countries is to be arrested, teachers must be encouraged and helped to equip themselves as fully as possible both in knowledge of the Bible and of the life and activities of the Church, and in the understanding of how children grow and learn. The Church should be willing to utilize in her Sunday-school organization and methods the best educational knowledge and experience available, and thus encourage the participation in Sunday-school work of trained teachers and of young people who ought to use the advantages of their own higher education in her service.

We have been discussing the preparation of teachers for giving religious instruction; but the teacher's whole outlook will influence the pupil's interpretation of all that he learns. As regards so-called secular subjects we must remember that, especially in secondary schools, colleges, and universities, disciplines such as history and biology handled in a purely secular way, without so much as a glance in the direction of the God of history and of nature, may exert a negative influence more powerful than any number of courses in religion. On the other hand, courses in religious knowledge should be given so that they face the realities of personal and community life. One great cause of secularization

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is the fact that religious teaching has been given in a way that seems to indicate that there is a necessary clash between scientific knowledge and the Biblical view of God, man, and nature. Without trying in the least to give "scientific" proof for what can be known only by revelation, the teaching of religion should avoid at all costs bringing young people into a false dilemma. They should never feel that they have to choose between what they take to be the voice of the Church and the call of truth.

Without a lay leadership which combines intellectual ability with vital Christian experience the Church cannot effectively present her message either in the schools and the universities or within her own fellowship. At present the development of such leadership is seriously curtailed by the secularization of many colleges and universities which were founded on a Christian basis. This situation has many causes, such as the frequent exclusion of religious knowledge from the curriculum, inadequate concern for Christian personality in the selection of members of staff, and pressure of academic and extra-curricular activities which leave little room for corporate worship. The years spent at school or college where there is a chapel may lead to an attachment to the worship and fellowship then experienced and to an estrangement from the worship and fellowship of a congregation. This separation may even lead to a complete detachment from organized religion. These difficulties can be overcome only through the presentation of the Christian Gospel in terms of thought and action related to the experience of young people, and through a determined and discerning effort to enlist them, when they leave school and college, in great enterprises of a social and missionary character. Voluntary Christian Associations in the colleges and universities provide an ecumenical fellowship, and can be used to link up students with the local Church.

The Church cannot but be concerned with the youth movements which play such a part in the life of the world to-day. Leadership will belong to those who understand youth's capacity for unselfish devotion and obedience, and its desire for a life in comradeship. It is the Church's responsibility to see that those of her young people who excel in leadership and capacity recognize the possibilities of Christian service in these movements. This

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involves not only a personal faith in and loyalty to Christ but also personal discipline and a constant study of the meaning of the Gospel and its application in the world to-day.

The Church's ministry of teaching is wider than that of school and college. Adult education is not a matter of overtaking deficiencies due to neglect in childhood and youth. It is the continuing process of growth in Christian character and understanding. The members of the Church need much clearer and more systematic teaching of Christian truth and its implications for conduct. Ignorance of what the Christian faith is and of the obligations which it imposes is widespread and alarming, particularly among young people. Still more so is the degree to which her members fail to take seriously in their business and civic and other social relations the Christian loyalty which they acknowledge. The majority of them seem pathetically ignorant of the Christian way, and of the resources for following it to be had in that communion with God which is the life of the Church. Preaching needs to be supplemented by a full and carefully planned programme of Christian education in every parish or congregation. Much help can be obtained by making use of the facilities provided by recognized adult educational organizations, university and others. Groups of persons, moreover, with common responsibilities, in the family, in business, in industry, in trade or profession, should be encouraged to seek together the Christian solution of their problems and the further advances that they can make in discharging their duties. Such leaders must work out means of utilizing the press, broadcasting, and the cinema both in the Christian education of their own people and of the community at large.

Many of the studies described in the foregoing paragraphs can be pursued only in leisure time. But health of mind and spirit no less than health of body can be secured if there is due enjoyment in that leisure of recreative activities also, such as sports and pastimes, music and the plastic arts, literature and the drama, travel and exploration of the countryside. The Church, as well as the State and the community, may contribute to the provision of facilities for these pursuits. She must do what she can to educate her own people in the meaning and use of leisure. She

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should also help to spread throughout the community a sense of its obligations regarding both the adequacy and the standards of the opportunities for the wholesome employment of leisure offered to all its members.

But with the enormous increase in unemployment during recent years leisure time has become one of the most serious educational problems. The immense strides in technology in both industry and agriculture, and the growing disparity between production and consumption, have brought about a condition of unemployment which threatens to become permanent. Even in socially normal times substantial portions of our populations are without work. Furthermore the shortening of the working day is adding to the leisure time of the regularly employed.

The educational implications of these facts are large and serious. The cultural and spiritual wants of men far outrun their material needs. Yet progress in the cultural and spiritual realm lags far behind material progress through discovery and invention. This is one of the main causes of the social disintegration to which reference has been made. The new leisure presents an opportunity for adult education on a large scale which Christians are called upon to promote, and for adult Christian education in which the Church should actively participate.

Since education is a part of the Church's mission, teaching is a function of her ministry in which the ordained minister and the lay teacher are partners. Each brings to the common task the fruits of a distinctive training and experience, and each has much to learn from the other. We have already touched upon the preparation and work of the professional teacher. The first essential for the minister is that he should be a master of those Biblical and theological studies in respect of which the teachers ought to be able to look to him for inspiration and guidance. But he also needs sufficient knowledge of educational theory and practice to enable him to enter into the teacher's work with understanding and appreciation, and thus to make the presentation of his own material relevant to the teacher's use of it. As a preacher the minister himself teaches, and should learn from his theological college how to make preaching educative as well as prophetic. He is likely in most cases to be drawn into the direct work of teaching,

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whether in Sunday school, young people's societies, or adult groups, within the Church or in Church day-schools: in some countries he will certainly be called upon to give religious instruction in day-schools under the system approved by the State. He should, therefore, be given whatever help with regard to educational method it may be possible to provide as part of his course of ministerial training. He will thereafter be more likely to seize as he should the opportunities afforded by special short courses on the principles and practice of teaching, and to value aright those personal relationships with teachers in his own area which must inevitably be mutually profitable.

Worship introduces a fundamental distinction between the life of the Christian society and that of every secular group. It is the adoration of the Eternal God Who dwells beyond the limitations of our thought and knowledge. At the same time, if the world is to be known as a sphere of the divine activity we need a more determined effort to use the daily texture of experience within the Church, community, and State to supply the content of Christian acts of praise, thanksgiving, penitence and petition. The training of ministers and teachers in the use of educational method in the conduct of worship has already been mentioned. While corporate worship is itself a training of the mind and spirit, there is room for definite guidance in habits of private prayer and meditation, and for the encouragement of prayer by groups of people who have professional or other interests in common.

4. THE CHURCH IN RELATION TO PUBLIC EDUCATION WHERE THE GOVERNMENT IS RESPONSIVE TO CHRISTIAN OPINION

The Church is confronted in the world to-day with a variety of policies of the State in regard to religious education. Very generally a widespread system of Church schools has been largely superseded by the provision of public, or State, schools for all classes of the population. The Church moreover has found it difficult, owing to her limited financial resources, to maintain her schools on a level of efficiency comparable with that of the better-equipped and more adequately staffed State schools. The choice here does not lie between struggling to preserve a number of unsatisfactory schools and closing them all. We believe that it is an

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essential part of the Church's witness that she should at such a time concentrate her efforts upon creating and maintaining a smaller number of schools of differing types, which by their distinctive quality serve as a demonstration of educational standards that are fully Christian. This is shown by the achievements of many denominational schools in countries of religiously mixed populations.

Since the mass of her members always moves slowly towards a new and more sensitive Christian conscience in matters of social obligation, it would seem that the Church must to-day, as in past centuries, encourage and protect minority groups of Christians who protest against contemporary society, are critical of the organized Churches, and desire to experiment in education with what they consider a more Christian way of life. Her history makes plain the debt which subsequent generations owe to rebels and explorers, and, while they will never be the main body of her people, she ought to be at pains to retain them in her spiritual household and to safeguard them in what may seem their eccentric and unconventional ways.

In some lands provision for Christian teaching finds a place in the schools maintained by the State. This plan makes possible, as perhaps no other could, the diffusion of knowledge of the contents of the Bible and of Christian belief throughout the population. It is, however, important not to overestimate the importance of the inclusion of religious teaching in the curriculum of a school. Its effect may even be harmful if the teacher lacks conviction or adequate training. If the majority of the population are in general sympathy with Christian standards and values, Church and State should find no difficulty in working together to assure a religious education to those who desire it. Obviously, freedom of conscience must be respected and no coercion exerted on those who do not wish religious training for themselves or their children. But the Christian or other religious elements in the population should not be deprived of their right to receive a completely religious education. Freedom of conscience in education has been too negatively conceived. There is both a liberty not to have religious training forced where it is objected to, and a liberty to have it provided where consciences feel it essential for the educa-

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tion of citizens of the State and of the Kingdom of God. If there are incompatible religious groups to be considered, two or more types of religious education may have to be provided.

Here is one of the situations where Christians must seek for the largest possible agreement in what they ask, or the civil authorities will content themselves with supplying a secular education to avoid possible sectarian strife. Since the beginning of the present century a great advance has been made in at least one country where previously suspicions and conflicts arising from disagreement between the Churches as to the content of Christian teaching in State schools had gravely hindered the progress of both general and specifically religious education. A large part of this mischief was due to laying emphasis upon what must not be taught because it would be sectarian. When attention was drawn to the inadequacy of the syllabuses of Biblical instruction that were in use, education authorities invited the cooperation of the Churches and the teachers in drawing up Agreed Syllabuses satisfactory from both the religious and the educational points of view. A resulting emphasis upon what all parties would wish included has greatly enriched the content of the teaching, has created a far more Christian atmosphere of mutual trust, and has led to active cooperation in securing facilities for teachers to equip themselves more fully for their task. Governments and local authorities which do not take the initiative in such a movement may yet respond to it if Churches and teachers make common cause in promoting it. In some cases the syllabus agreed upon in this way for use in State schools is used for certain days in the week in the Church schools, and the special teaching characteristic of the denomination is given on the remaining days.

There is another plan which obtains in some countries where Church and State are legally separate. By this the Churches, with the approval of a majority in the community, have arranged with the educational authority that schools should release at stated hours, for Christian instruction, pupils whose parents desire it and have come to an agreement among themselves as to the courses offered and the conduct of such instruction. This plan has the advantage of leaving the Church at liberty to direct the specifically religious education given.

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It may fairly be asked of the State that if it permits religious instruction to be given in its schools it should ensure as far as possible that such instruction shall be treated as seriously as that in other subjects and as of equal importance. Unfortunately this is often not the case. Teachers should be given as good opportunities of learning how to give religious instruction as they have of acquiring competence in the teaching of subjects commonly called secular, whether they receive their training in colleges specially provided for prospective kindergarten and primary teachers or in the education departments of universities. When they have completed their training, and are at work in the schools, teachers should be encouraged to avail themselves of further help, such as university extra-mural departments or properly qualified voluntary organizations provide, in cooperation with educational authorities, for the study of the Bible and methods of teaching it. As in other subjects, specialist teachers should be appointed, when the size of the school justifies it, and particularly in secondary schools, to give some of the more advanced teaching and to assist and guide other teachers who share in the work of religious instruction. It is of course most desirable that such specialist teachers should be also qualified for the teaching of some subject, or subjects, other than religious knowledge, and should not run the risk of appearing to be interested only in religion as something apart from all other aspects of education and life.

Colleges and universities precluded by the basis on which they are founded from maintaining a divinity faculty or providing courses in the study of religion, as well as from holding services of public worship for their members, may well give full facilities to recognized interdenominational movements, such as the Student Christian Movement and the Y.M.C.A or Y.W.C.A, for carrying on those forms of religious education and fellowship which so patently meet the needs of students and link the colleges and universities with the Church. Furthermore, while it is obviously essential that distinction in intellectual capacity and achievement should be required of those who teach or direct undergraduate and graduate students, and while in State institutions religious tests are inadmissible, full regard should be paid in making college and university appointments to the moral and spiritual qualities

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of men and women who will inevitably influence so deeply the future leaders in the life of the community.

In schools supported by public funds, or on Christian foundations, the Church cannot feel it to be good that any pupils who will profit by the education supplied should be excluded on grounds of race or social status.

5. CHRISTIAN EDUCATION IN A NON-CHRISTIAN ENVIRONMENT

The greatest opportunity of the Church in relation to public education lies in those countries where there is no developed system of State schools but where a friendly Government welcomes the pioneering efforts of Christian missions in the provision of schools. Here religion is regarded as essential to the re-integration of a community which has lost the social, economic, and spiritual cohesion which is possessed under primitive tribal conditions. Thus generous grants from public funds may be made to the support of Christian schools. Christian teachers are given exceptional freedom both to express their deepest convictions and to experiment in new methods. The situation has its own dangers. Chief of these is the danger that, under the pressure of an extending system of schools, and rising standards of efficiency, the distinctive Christian witness in education may be lost. The remedy lies in maintaining the supply of teachers of ability and conviction and in continuous vigilance in the selection of objectives in educational policy.

Even where the State or the community are not Christian there is often a friendly attitude towards Christian work. Where the Church has succeeded in creating a satisfactory system of education in her own name she has every right to claim freedom to continue such work. She will use to the full this opportunity for training Christian leadership. At the same time, as she requires for her own members liberty of conscience in non-Christian communities, so she will respect a like liberty when non-Christians come within her institutions. In such schools the Church must not oppose the claim of the nation to ask from all its members a proper loyalty towards the State. She herself teaches that we have special responsibilities and affections towards the country in which we live. She has an urgent task in her own schools in

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developing the synthesis of the appreciation of all that is good in the culture of each nation and race with the overruling loyalty to God Who is Father of all the nations. She must beware of a syncretism which loses the distinctive significance of her message, while at the same time welcoming everything in the background of each nation which is close to the mind of Christ.

Already in many countries the State, learning perhaps from the example of the Church, which has pioneered the way, and using its larger powers and resources, is often providing a higher standard of education than is provided in Christian schools. Where this is the case, the Church must regard excellence as in accordance with the mind of God. She must not accept a tinge of added piety as an excuse for inefficiency. She will not lightly relinquish the advantages in the training of Christian leadership in her own schools. She must however see that the education which she offers is abreast of the best. Where she cannot achieve this, she must beware of identifying the name of Christ in the eyes of men with the relatively inefficient. By the concentration of her own resources she may then, in some schools and universities, both maintain a high level of scholarship and pioneer in her special field of Christian thought and worship.

In countries where the State is undertaking the work of general education, and where it can give no official permission for Christian teaching in State universities and schools, the Church may well claim that, on purely academic grounds, no education is complete which arbitrarily excludes one whole field of human experience and history. She will recognize that a State in which Christians are in a minority cannot enforce Christian teaching, but she will point out that the education offered would be inadequate unless those who desired to study the Bible and its Message and its place in human history had some opportunity to do so.

The Church may further exercise her influence through the teachers in State schools. These may be her members, or may be won into her membership. Even if there is no place for formal religious instruction there will be abundant opportunity for Christian work, both through personal influence and in the manner of presentation of non-religious subjects. The Christian teacher will not unfairly force his religious position, but equally he need not

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hide it. Finally there are the openings for voluntary religious work amongst students, to which we have referred in a previous paragraph.

In many countries the situation is far less favorable. In some the State, while allowing considerable liberty for Christian work, yet requires of all members of the nation acts of homage in various forms, which may involve a turning aside of that worship which can be given to God alone. This claim of the State is accentuated where, for temporary political reasons, the State is anxious to build up an intensive loyalty to itself. Only general principles can here be suggested. The Church will acknowledge that there is a proper patriotism, in subordination to the God of all nations. Sometimes the rising tide of national loyalty may seem to blind men to the claims of other nations. But there is a proper sense of citizenship, and where this is lacking the State has the right to promote a greater loyalty to the nation. The Church will remember that the charge to render to Caesar the things that are Caesar's was first said of a non-Christian Power.

The State to-day frequently insists on retaining all education in its own hands. This policy we regard as unfortunate in that it prevents an enriching variety in educational work. Even where such State education is Christian, a dominant confession may sometimes threaten the freedom of religious minorities. Elsewhere the State is using education as an instrument of propaganda, for inculcating views of life which negate the Christian faith. In all cases we should claim for the Church and for all Christian parents the right to instruct their children in what they believe to be the truth. The Church is at one with all true scholarship, in every sphere, in insisting that education may not submit to the bias of propaganda, but must preserve the pure and disinterested pursuit of truth.

In those countries where the present political situation is accentuating difficulties, the Church will do all she can to preserve the favor of the State. In the last resort, however, she must maintain for her members their liberty of conscience and preserve them from idolatry. The early Church learned to render to Caesar his due, yet suffered martyrdom rather than render to Caesar the worship of God. The Christian may and should give a respect to

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past or present political leaders, but must withhold worship. The point where patriotic reverence becomes idolatry is not easy to define. It is the point where an absolute loyalty is given to an external human authority rather than to the voice of God made known in Christ and in the inward voice of conscience and truth. If and where this point is reached Christian teachers and students must and will still be ready to suffer persecution.

When all other openings are forbidden, the Church must do what she can through parents and through such ministry of Christian teachers in homes as she can provide. It is a grievous circumscription of her work, but it may have to be accepted for the present time of hostility to religion. Such periods have not in the past been long, and the Church may hearten herself by recalling her history. Where she is allowed to retain her institutions of learning these should be conserved, even if opportunities for Christian influence are restricted. She must think not in decades, but in generations. The situation may change, will surely change some day, and it is folly to sacrifice strategic centers of Christian education. These are times for following a New-Testament precedent—to throw out anchors and wish for the day.

The Church's largest contribution to education, like her supreme ministry to human life, is her Gospel, with its interpretation of existence and its inspiration to live worthily. Where life is without meaning, education becomes futile. Where it is ignobly conceived, education is debased. Where it is viewed in the light of God's purpose in Christ, it assumes divine significance. It is not the methods by which her Gospel is taught which are of first importance. They will differ according to the educational system preferred by various nations and by various communions in the Church. It is all-important that her Gospel should supply the presuppositions of all education, by whatever agency it is given, and create the spiritual atmosphere which pervades every institution of true learning. "In Thy Light shall we see light."

Pastors' Institute Plans Enlarged Program

DR. Frederick W. Norwood, for many years minister of the cathedral of British non-conformist Protestantism, City Temple, London, England, will be a leading figure in the Pastors' Institute to be conducted August 1-14 on the campus of the University of Chicago. Of Dr. Norwood, Wickham Steed, formerly editor of the *London Times*, once said: "You could not hear a truer representative of all that is best in British religious thought and endeavor. . . . I look upon him as one of the greatest moral assets of the British people." Dr. Norwood will preach at the Institute religious service in Rockefeller Memorial chapel, Monday evening, August 8th, conduct a course of lectures on "Prophetic Evangelism," participate in a Round Table on international affairs, and speak at the annual Alumni luncheon.

Others who will participate in the program are: Dr. Harold A. Bosley, director of religious activities at Iowa State Teachers' College, a young man who has already achieved a notable place of leadership in student affairs, who will conduct a course of lectures on "The Counselor's Approach to Student Problems"; President Albert W. Palmer, of Chicago Theological Seminary, who was a delegate to both the Oxford and Edinburgh Conferences last summer; Dr. Arthur E. Holt, recently returned from a year visiting and observing events in Europe, Asia, Africa, and South America; Professor H. N. Wieman, eminent religious philosopher; Dean E. S. Ames, former chairman of the department of philosophy at the University of Chicago; Professor Fred Eastman, authority on religious drama; Professor W. E. Garrison, literary editor of *The Christian Century*; Professor A. C. McGiffert, author of *The Life of Jonathan Edwards*, and other religious best-sellers; Mrs. E. E. McClintock of the Congregational Mission Union; Professor W. W. Sweet, leading authority on American church history; Rev. Donald W. Beatty, chaplain at Elgin State Hospital; Professor Massey H. Shepherd, a careful student of liturgies; Professor W. C. Graham, just returned from a year teaching and excavating in Palestine as visiting pro-

PASTORS' INSTITUTE PLAN ENLARGED PROGRAM

fessor in the American School of Oriental Research in Jerusalem; and Dr. John Knox, managing editor of *Christendom*. Beside Dr. Norwood, Dr. Charles Clayton Morrison, editor of the *Christian Century*, the *Christian Century Pulpit*, and *Christendom*, President Albert W. Palmer, and Dr. Harold A. Bosley, will preach in Rockefeller Memorial chapel during the period covered by the Institute. Distinguished members of the faculties of other departments of the University will also lecture and take part in Round Tables on economics, social and national problems. Members of the Institute will have the privilege of attending, without charge, the Harris Foundation lectures on "The Crisis of Democracy," by Professor W. E. Rappard, rector of the University of Geneva, Switzerland, and director of the Graduate Institute of International Studies at Geneva.

The program for the first week will give special attention to the interests of pastors with college constituencies, directors of religious work on college and university campuses, and Christian Association secretaries, but there will be much of interest to ministers of other types of churches. The interests of ministers of city and rural churches will focus attention during the second week.

Besides classes and lectures there will be a rich offering of conducted visits to Chicago institutions and neighborhoods, social and recreational events. Nothing will be left undone to make the experience a pleasant and profitable one.

The registration fee is low, \$3.00 for the two weeks period and \$2.00 for those who can remain for only one week. Entertainment for room and board may be obtained in university residence halls at very reasonable rates by those who desire it. The Institute is open to both men and women religious workers, and it is anticipated that a good many pastors will be accompanied by their wives. The Divinity School of the University of Chicago, the Chicago Theological Seminary, and the Disciples Divinity House cooperate in conducting the Institute. Copies of the complete program will be sent upon application to either of these institutions.

Additions to the Office Library

Prayer and Worship. Douglas V. Steere. Association Press, 347 Madison Ave., New York. 1938. 70 pages. 50 cents.

Another Hazen book, but the best on this subject for students and laymen who want some helps to grow in Christian living.

The Church. George Stewart. Association Press, 347 Madison Ave., New York. 1938. 98 pages, including bibliography. 50 cents.

After a realistic description of the world situation in which the Church must work, the author views the authority and task of the Church. Pastors and laymen will be benefited and stimulated by reading this book.

Christianity and War. J. A. Boord. The Lutheran Literary Board, Burlington, Iowa. 1938. 211 pages. \$1.50.

A logical and clear exposition of the mind of Christ and War. The author claims any plan which provides for war is contrary to the teachings of Christ and must fail.

The Relation of the Liberal College to Urban Life. Evansville College, 1938, 95 pages.

Proceedings of an educational conference held at Evansville College on October 9, 1917, with inaugural address of President Francis Marion Smith.

Youth Tell Their Story. Howard M. Bell. American Council on Education, Washington, D. C. 1938. 273 pages. Price, \$1.50.

This story is a study of the conditions and attitudes of young people in Maryland, between the ages of sixteen and twenty-four, conducted for the American Youth Commission. The chapters deal with Youth and The Home, The School, The Church, and shows youth at work and play, with their varied attitudes. The author claims that the church, notwithstanding its criticism, "still retains a substantial measure of its original appeal."

Beginnings of Earth and Sky. Sophia L. Fahs. The Beacon Press, Boston. 1937. 154 pp. \$1.25.

Primitive Faiths. Elizabeth S. MacDonald. The Beacon Press, Boston. 1937. 54 pp. A Leader's Manual.

These books are among the Beacon Books in Religious Education and are concerned more with "the widening of social and spiritual experience than with the imparting of information." Leaders in religious education will be interested in the method and program suggested.

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